of the French Government against Catholic schools. However, the increase from other nationalities more than compensated for the difference. In Roman Catholic circles the War was followed by an enhanced interest in foreign missions. Especially among American Catholics concern for foreign missions, once negligible, rapidly mounted, and much of it centered in China.

The figures of this growth of Christian missions are impressive. In 1889 the roll of Protestant missionaries in China contained about thirteen hundred names. In 1905 the number had risen to almost thirty-five hundred, in 1910 to more than five thousand, and in 1936 to slightly more than six thousand. Because of furloughs and health leaves, the number actually at work in China at any one time was probably about one-fifth or one-sixth less than each of these figures. In 1890 not quite six hundred and fifty foreign Roman Catholic priests were in China. In 1896 or 1897 the number was a little more than seven hundred and fifty, in 1901 more than a thousand, in 1912 nearly fifteen hundred, and in 1926 over seventeen hundred. In 1926 the total foreign staff—bishops, priests, lay brothers, and sisters—was slightly over three thousand, and in 1933 about forty-four hundred.

The number of Chinese Christians rose even more markedly. In 1889 Protestant communicants numbered about thirty-seven thousand, in 1898 about eighty thousand, in 1904 about one hundred and thirty thousand, in 1914 a little over a quarter of a million, in 1922 slightly over four hundred thousand, and in 1932 about four hundred and fifty thousand. In 1936 the total Protestant community, reckoning baptized Christians and those under instruction, was over seven hundred thousand. In 1896 there were

about a half a million (baptized) Roman Catholics in China, in 1901 the number was estimated as being over seven hundred thousand, in 1907 about nine hundred thousand, in 1912 a little short of a million and a half, in 1918 a little under two millions, in 1924 a little under two and a quarter millions, In 1929 a little less than two and a half millions, and in 1941 slightly above three and a quarter millions. In no other non-Occidental country—with the exception of the Philippines and India—were there so many Roman Catholics. There were as well, in the 1930's, over one hundred thousand Russian Orthodox, most of them non-Chinese.

The activities of the missionaries, particularly of Protestant